THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No man in daily life ought to be satisfied with what life now is; he ought every day to be looking forward to some of the possible improvements."—EVERETT HALE.

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THE BOOK OF MORMON.

A discourse delivered by Elder Andrew Jenson, Assistant Church Historian, in the Tabernacle, Salt Lake City, Sept. 22, 1907.

I DESIRE no better text for the few remarks that I intend to make this afternoon than the hymn we have just listened to: "Lo, in Cumorah's lonely hill a sacred record lies concealed." It is inspiring and fits the occasion. I approach my subject with a prayerful heart, and trust the Lord will bless us, so that the remarks that shall be made may sink deep into our hearts, for the subject I have in mind is of vital importance, not only to this congregation, but to the whole world.

THE HILL CUMORAH.

In the western part of the State of New York, about two thousand two hundred miles east of here, stands a range of hills, extending from east to west and forming the watershed between the streams that find their way into the great Atlantic ocean, through the St. Lawrence river, and those rising on the south side that find their way into the Gulf of Mexico, through the Ohio, Mississippi and other rivers. The most elevated of a number of these hills is one which to-day is known to the inhabitants residing in that neighborhood as "Mormon Hill," but which by an ancient people, who dwelt there many centuries ago was called the "Hill Cumorah." Even prior to that time, in the early days of the world's history, it was known by a still more ancient people as the Hill "Ramah." Hence, it is a hill of historical significance. But com-

pared with our Rocky Mountains—those high elevations that are so plentiful here, and that we gaze upon every day of our lives—the Hill Cumorah is small; it is indeed a very insignificant elevation compared to our own lofty mountains.

THE ANGEL MORONI.

On the north end of "Mormon Hill," or Cumorah, eighty years ago to-day, took place an event that, we may say, has turned the religious world upside down. On that memorable day there stood upon that hill two extraordinary personages; one of them was an angel of God, the other a farmer's boy, only twenty-two years of age. On that same occasion the angel of the Lord, whose name was Moroni, delivered to the mortal, the young farmer boy, Joseph Smith, a record which, after being translated into English, has become universally known throughout the civilized world as the Book of Mormon. That book has been rejected by many; it has also been accepted by many. Those who accept the book (translated from the ancient record) value it more than any book that was produced in the nineteenth century. It makes a connecting link between a very early period of the world's history and the present generation.

The two personages to whom I have referred had met before—and that, too, upon five different occasions, at least. They met first about four years prior to that date, on the night between the 21st and 22nd of September, 1823, in a farmhouse that lies about a mile and a half from the Hill Cumorah. The young man, then eighteen years of age, had on that occasion retired to rest, when this same angel, the angel Moroni, appeared to him and remained with him all night, giving him instructions and telling him of the record which should soon be delivered to him, and which was delivered to him four years later, or eighty years ago to-day. The angel told the young man, Joseph Smith, that this record contained the history of the original inhabitants of this land, including the early history of the North American Indians, and, above all, that it contained the gospel of Jesus Christ in its fulness.

JOSEPH SMITH'S FIRST VISION.

Three and a half years prior to that time, or early in the spring of 1820, the boy had been told by divine beings that the whole world had gone astray religiously, and needed more light. He was also told then that if he would be faithful and true, the Lord would reveal to him something that would give new light to the world. On the 22nd of September, 1823, as I said, 84 years ago to-day, Joseph Smith had the privilege for the first time of looking into the ancient stone box and seeing the plates that had lain concealed there for 1,400 years. But on that occasion he was not permitted to take them. On the contrary, he was told to let them remain where they were until he was better prepared for the work which would devolve upon him.

We need not go into details regarding the four years which elasped from the time Joseph Smith first saw the plates (from which the Book of Mormon was afterwards translated) until he received them, but simply say that during that time the young prophet received much instruction from the divine messenger, whereby he became qualified for the great work which he subsequently had to perform on earth.

There are a few items here that may be of interest to us, and which may serve to refresh our minds on some points pertaining to the ushering in of the latter-day gospel dispensation. Joseph's own story of the coming forth of the Book of Mormon is very brief. In speaking of the box in which the plates had lain so long, he says that it was originally made by laying stones together in some kind of cement. In the bottom of the box were placed two stones crosswise, and on these stones lay the plates and the other things which he found with them.

DESCRIPTION OF THE PLATES.

Orson Pratt, in his "Remarkable Visions," says: "These records were engraved on plates which had the appearance of gold. Each plate was not far from seven to eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves in a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness. * * * The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction as well as much skill in the art of engraving."

Joseph, the prophet, true to the commandment that the angel had given him, went to work and translated the records. I will not dwell upon the history of the translation, because it has been given to you so often, and you can read it in Church history, but there is something else connected with it that I desire to draw your attention to.

A few days ago, through the assistance of a missionary friend on his way to Europe, I came in possession of a newspaper that was published in Palmyra, New York, and bears the date of Friday, April 16th, 1830. It was called the *Wayne Sentinel*, and was published by E. B. Grandin, the same man who printed the Book of Mormon. In this old newspaper, which I consider quite a valuable relic, I found the Book of Mormon advertised for sale, by Mr. Grandin. The advertisement is almost a verbatim copy of the title page of the Book of Mormon, and reads as follows:

"THE BOOK OF MORMON."

"An account written by the hand of Mormon upon plates, taken from the plates of Nephi. Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, which are a remnant of the House of Israel, and also to Jew and gentile; written by way of command-

ment, and also by the spirit of prophecy and of revelation. Written, and sealed up and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni and hid up unto the Lord, to come forth in due time by the way of the gentiles, the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

"Also, which is a record of the people of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven. Which is to show unto the remnant of the house of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and the gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ. By Joseph Smith, Junior, author and proprietor.

"The above work, containing about six hundred pages, large Duodecimo, is now for sale, wholesale and retail, at the Palmyra book store of E. B. Grandin.

"Palmyra, March 26, 1830."

This gives us an important date. It proves that the Book of Mormon was published to the world about three weeks, at least, before the Church of Jesus Christ of Latter-day Saints was organized. We lack quite a number of important dates in regard to early Church history; hence, we are thankful for anything of this kind we can obtain, and this old relic of a newspaper gives us a date that I may say we have long hunted for.

VARIOUS TRANSLATIONS.

I cannot say now how many copies of the Book of Mormon have been printed, but I have tried to make an estimate. I am not far from the truth when I say that about half a million copies, if not more, of the Book of Mormon have been published. The great bulk of these have, of course, been printed in the English language, in America and Great Britain, but editions have also been published in at least thirteen other languages. For instance, I find that the English translation undertaken by the Prophet Joseph Smith between 1827 and 1830 (when the first edition of the Book of Mormon was published in Palmyra), has been translated into the French, Danish, German, Italian, Welsh, Hawaiian, Swedish, Dutch, Maori, Spanish, Samoan, Tahitian, Turkish and Japanese languages. I find, further, that the book was published in Danish-Norwegian in 1851, and has since seen three other editions in that language—four altogether. Editions in French, Italian, Welsh and German were published in 1852; six editions in the latter language have been published altogether up to date. The Hawaiian edition was published in 1855 by George Q. Cannon, in California, and lately we have had another edition in that language. The Swedish edition was published in 1878, and this year another edition has been published in the Swedish language, the first edition having been sold out several years ago. The Book of Mormon in the Maori language was published in 1888, that in the Dutch or Hollandish language in 1890, the Spanish in 1894, the Samoan in

1904, the Tahitian in 1904, and the Turkish in 1906. The Japanese edition is now about ready to print. The book has also been translated into Hindoostanee and modern Jewish, but it has not yet been published in these languages.

OPPOSITION ENGENDERED.

The Book of Mormon contains the fulness of the gospel of Jesus Christ, or the gospel in its purity, and is destined to go forth to all nations. Its message concerns every nation, kindred, tongue, and people; and that accounts for the fact that it has been translated into so many languages. The assertion was made a few months ago by one of our leading men that the Book of Mormon has been translated into more languages than any other book in the world, save the Bible. I have tried to prove or disprove that assertion, but up to the present I have not been able to do either, but I believe the assertion is true. There is, at least, no religious book, so far as I know, that compares with the Book of Mormon in this respect. I do not think that even the Koran, that has been published in so many languages, can compare with it; and when we speak of a book meeting with favor or opposition, there has been no book published in the nineteenth century, or in the whole age of book printing, that has had so much criticism as the Book of Mormon. Alexander Campbell, one of the founders of a Christian sect, was the first man who wrote against the Book of Mormon, and after him thousands upon thousands of books and pamphlets have been issued—sometimes large volumes containing many more pages than the Book of Mormon itself, and in other instances small pamphlets; but all have bitterly opposed that sacred volume. Yet notwithstanding the fact that all these attacks have been made upon it, the Book of Mormon has multiplied and is spreading to-day more than ever before, just the same as the Bible.

There is scarcely a miracle of Christ, scarcely a saying of the Savior that has not been criticized most unmercifully in some age or another, and notwithstanding the literature that has grown up around the Bible, both to defend and attack it, the Bible keeps on multiplying, until millions of copies of the book are being spread broadcast every year.

According to the assertion I have alluded to, the Book of Mormon comes next to the Bible, and we believe that it, like the Bible, will continue to circulate and spread until it will be translated into all languages spoken in our day, so that every son and daughter of Adam may have an opportunity to know something about this great western Bible that was so miraculously brought forth through the instrumentality of Joseph Smith, from the plates or ancient records which were brought forth from the ground eighty years ago to-day.

It is very essential that we should know that the Book of Mormon is true. It is absolutely necessary from the standpoint of

true religion: but also as a historical record, the Book of Mormon fills a most important gap in history. The eastern hemisphere has much ancient history. Think, for instance, of the valuable records preserved in the British Museum, and in fact in all the large museums and libraries in Europe and Asia, also some in Cairo, Africa. Think next of the great Alexandria library which was destroyed by the Turks A.D. 638. It must have contained the most valuable historical relics and writings imaginable. Think also of the great historical collection destroyed by the fanatical Mohammedans at Tripoli, in Asia Minor, at a later date. Yet after all that has been destroyed in the Orient from time to time, the eastern world is rich in historical manuscripts and relics compared with the western world. There are indeed thousands of books which give us historical information of what we to-day call the old world—the eastern hemisphere. It may be proven. however, by and by that the eastern hemisphere is the "new world," and not the "old world" at all but that America is the "old world."

ITS HISTORICAL IMPORTANCE.

Imagine for a moment that America is the old world, that Adam lived here, that the civilization before the flood was here, and that the flood came upon the face of the earth and swept off all the inhabitants, save eight souls. Then imagine further, the repopulation of the earth on the other hemisphere and follow it down to the period of 1492, when Christopher Columbus discovered America. When he landed in the western world he found the Indians over here, but knew nothing about them; and we have scarcely anything reliable in the shape of history concerning this western world from the days of the deluge till the landing of Columbus on San Salvador. The Book of Mormon fills the gap. It tells us how, after the flood, a man who is referred to as the "brother of Jared," and others with him, came over from the land of the Tower of Babel, and settled here on this western land. The Book of Mormon tells us about that race of people—the Jaredites—how they prospered on this land for a time, but how they finally were destroyed. It tells also of another branch of the human family that left Jerusalem six hundred years before the birth of the Savior—the family of Lehi. These people settled in South America, but gradually spread to the northern land also. The Book of Mormon thus gives us about three thousand five hundred years of world history, pertaining to the western hemisphere, and thus it fills a great gap indeed—the period from the time of the flood to A.D. 1492.

After that we have no history for eleven hundred years—from the time the Book of Mormon narrative leaves the Nephites slain, around the Hill Cumorah, with the Lamanites in possession of the land, till Christopher Columbus discovered America; but we can easily bridge over that period of time, because Moroni, the last

writer in the Book of Mormon, describes the condition of the people when he closes his record. His narrative foreshadows the condition of the Indians when they were first discovered by the Spaniards. Discard the Book of Mormon and we have no history of this western land from the days of Noah or the building of Babel till the days of the landing of Christopher Columbus. Accept that book, and we have a history of what is now called America, from the beginning of the world till 1492, brief, it is true, but it gives us some very valuable information, and it gives the keynote to the explorations of Christopher Columbus and the Spaniards generally. They did not know anything of the country; but the Spaniards who conquered Peru and took possession of both Americas soon commenced to look into the history of the Indians and when they tried to interpret their hieroglyphics they reached conclusions which tell the Latter-day Saints that the Book of Mormon is true. The study and investigations by the Spaniards prove that such people as the Book of Mormon tells us about did live upon this western land. I shall refer to this matter again, a little later in my remarks.

(To be continued.)

I CAN AND I WILL.

[Dedicated to President Charles W. Penrose.]

I can and I will is the song of my soul;
I ride on the waves where the dark waters roll.
No danger can daunt me, I welcome the blast,
The war-guns are booming, no quarters I ask.

My heart is of oak, my ribs are of steel;
A strength in the depths of my being I feel,
That surges and urges me on in the fight,
In the battle of life for the good and the right.

I can and I will is the birthright I claim;
My soul is unfettered, this truth I proclaim.
O join me, my brothers, O speak the great word,
And break all your shackles, be free as a bird.

I can and I will my life-work complete,
Though briers and thorns grow under my feet.
The pathway of roses is not for the brave,
The coward may walk it, direct to his grave.

I can and I will is the cure for the blues.
O try it and prove it and spread the good news.
Let the magical words leap warm from the heart,
Then laugh as you see all your sorrows depart.

I can and I will is the motto of MEN;
Go sing it aloud again and again.
The ring of these words new courage will give,
I can and I will is the song that will live.

Logan, Utah. W. H. Apperley, D. M.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 10, 1908.

HEALING BY FAITH.

Among the signs which Christ declared should follow "them that believe" was, "they shall lay hands on the sick and they shall recover." (Mark 16: 18). He had already instructed His Apostles whom He had chosen and ordained that they were not only to preach the gospel, but also to heal the sick. In this instance, however, the promise was not confined to those whom He authorized to preach the gospel to every creature, but it was to follow those who believed their teachings and were baptized. It was not the only gift to be bestowed upon believers, but still was very important. That the blessing was enjoyed by many of the members of the Church in those times is made very clear in the writings of the Apostles and in the record of their acts.

Those "gifts of the Spirit" were distributed among the members of the body of Christ according to their faith and the operations of the Holy Ghost. (I. Cor. 12.) As long as real, living, active faith existed in the Church of Christ, healings by the power of God were common among the saints. When that departure from the faith predicted by the Apostles Peter and Paul came to pass, those gifts, sometimes called "miraculous," also departed. For hundreds of years during the establishment of the various forms of religion instituted by men, these gifts were almost unknown in Christendom, and the teachers of the various sects accounted for their absence by stating that they were "done away," or were "no longer needed."

Not until the Lord in His mercy restored the gospel in its fullness through the Prophet Joseph Smith was there a disposition on the part of modern ministers to accept the doctrine of healing the sick as a gift of God, or admit it to be a feature of the gospel of Jesus Christ. Indeed, when the Latter-day Saints announced to the world that all the gifts of the gospel, including the healing of the sick by the laying on of hands, were attainable in the present age, the declaration was received with incredulity and by many professing "Christians" and their preachers with denunciations, threatenings and persecutions of those who testified that these signs followed believers, as in the early days of the Christian era.

"Fanatics," "impostors," "superstitious knaves," "false prophets," "wicked pretenders," "servants of Satan" were among the mildest of the epithets hurled against the followers of the Prophet Joseph Smith, because of their belief in the present power of God operating upon the principle of faith. When the saints were driven by armed mobs from the State of Missouri, they were ordered to disband and separate, and no more to organize with bishops and elders and pretensions to the healing of the sick by the laying on of hands. Their houses were burned, their property was confiscated, and many of them were cruelly butchered because of their belief in these doctrines.

But a change has been coming over the minds of many people since that time, and to-day there are popular preachers and some religious organizations in Christendom that teach the possibility of healing by faith and are making it a part of their creed or their service. In America this cult has appeared in several different forms called by various names, and cases of healing through prayer or by the laying on of hands, or by the exercise of mind over matter, or by processes miscalled "science," have been quite numerous, and such as are genuine have been the result of that which the Savior and His apostles called faith. It was by faith, so He said, that the sick to whom He administered were healed. He named no other cause and called it by no other name.

Faith is a wonderful force, a spiritual power, and it is the same yesterday, to-day and forever. Whenever and wherever the gospel is preached in its purity and by divine authority, healing by faith is taught as a part of it. It is a principle of the gospel as much as baptism is, not, however, as an essential to salvation, because "he that believeth and is baptized shall be saved" if he "endures unto the end," while he who has not faith to be healed, but obeys the divine commandments, may gain salvation.

In a recent issue of a respectable Liverpool newspaper, an account appeared of a meeting of clergy and laymen, held at Sion College, Victoria Embankment, London, "with the object of promoting the formation of a central church council for the consideration of questions connected with healing by spiritual means." It was stated on that occasion that the society was formed three years ago "with the object of reviving in the church the gift of healing." A number of clergymen spoke in support of the movement, and one reverend gentleman mentioned a society with which he was connected, founded six years ago and having a membership of seven hundred. A resolution was adopted that the time had come for the formation of a central church council for the consideration of this important subject, and asking the Bishop of London to nominate the members of that council.

The same paper gave particulars of the faith-healing movement in America, where preachers of the Episcopal Church were advocating, by lectures and otherwise, a similar course of action to that

in London. But they proclaimed the fact that it had "no official standing in the Episcopal Church, but was an individualistic endeavor, and was presented in the form of Psychotherapy and Religion." This is an attempt to mingle the spiritual with the medical, and it contemplates the aid of the physician with the exercise of the mind over the body. In what is called the Emmanuel Church Movement, its originator explained that "no case was accepted unless it had been first reported upon by a competent physician, and no case of organic lesion or disease where a surgeon was needed was taken except as the patient's spiritual comfort might be concerned."

All these attempts to get back the original gospel gifts are, perhaps, well enough for those who move in man's ways and will not receive the plain, simple doctrine of Christ. But who ever heard of the early Christians consulting a physician or surgeon to know whether the divine promise could be realized, or whether the instructions given by the Apostle James could be carried out? He said, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5: 14-15.) Peter did not wait for the diagnosis of a physician or surgeon in the case of the lame man who was healed at the gate of the temple, nor did any of the disciples attempt to mingle the theories of men on medical questions with the gospel of Jesus Christ and the power which accompanied it.

In these last days, God has restored the gospel in its fullness and with it every gift and blessing pertaining thereunto. The sick are healed to-day through faith, as in times of old. That faith is sometimes in the person who is afflicted; at other times in the human instrument of his healing; at other times in both. But faith is the cause and the cure is the effect. The healing is not manifested to create faith, but it comes as its result. It follows "them that believe." Cases of this kind are so numerous that the MILLENNIAL STAR could be filled every week with narrations concerning them. We do not often publish particular instances, but we are now in receipt of a letter from President J. Wilford Booth of the Turkish Mission, stating particulars which so clearly give evidence of the power of God in the cure of disease, contrary to the pronouncements of medical men and which cannot be ranked among those cases that are sought to be explained upon the theory of "suggestion," or of nervous excitement, that we give place to them in these columns.

Many of the saints in this country will remember the endeavor of a number of Armenians, members of the Church, to emigrate to America, who could not pass the examining physicians, and were therefore excluded from going on board ship, being afflicted with an eye disease common in Turkish dominions called trachoma.

Some of them were not permitted to land even in England, and they went to Havre, in France, where they vainly attempted to get passage to Mexico, then to Canada or to the United States. But the terrible affliction from which they suffered stood in their way, and in each instance they were debarred. They are now safe and sound in Utah, and the account of the healing of two of them, the most stubborn and severe cases in the whole company, is thus related by Elder Booth:

"When the emigration doctor had rejected them twice, I asked him if they could be cured by remaining there and having their eyes doctored. He replied that it would require four or five months to effect a cure on the woman's eyes, and there was no hope for the old man, who had the disease in a very bad form, and "he was too old to be cured." In about one week after the doctor had made this statement, they requested me to administer to them. I told them they must exercise faith and prepare themselves through humility and prayer, and then I would do so. The third day after that we held a protracted prayer meeting with them and then anointed their eyes and prayed for them in the usual way of administration. We arose and went to an eye specialist, who pronounced them both 'completely cured from bad cases of trachoma,' and gave them each a certificate to that effect. I took the certificates to the emigration doctor, but he remembered the cases and would not believe that they were cured. But after request, he consented to examine them once more. He did so next morning, and on looking into their eyes, he acknowledged that they were cured and said, 'They have not a bit of contagious disease about them.' They were afterwards accepted by the steamship company and taken to Canada and were examined there by the Canadian doctor, and afterwards by the United States doctor, and were pronounced 'clean' and 'O K,' and were allowed to proceed on their way."

No elder of this Church arrogates to himself any special power as a "healer," but we do all declare that God has not changed, and that faith in Him is as much of a vital healing force as ever it was in the world's history. This was the doctrine announced by the Prophet Joseph Smith amid opposition, ridicule, persecution and martyrdom. It is now forcing itself upon the minds of thinking people, religious and scientific, and with many other grand truths enunciated by the great prophet of the nineteenth century is being adopted, without giving credit to him or glory to God. No matter, so long as the truth wins its way and conquers error and evil. It will go on to victory. For, behold, "a little leaven leaveneth the whole lump," and through it humanity will be blessed and God will be glorified.

C. W. P.

CHRISTMAS AND ELDERS' VISITS.

To save much letter-writing and many postage stamps, let it be understood by the Conference Presidents that applications by the elders under their care for permission to visit relatives during the Christmas holidays, with the object of spreading the truth while partaking of the good cheer of that occasion, may be granted at their discretion, providing it does not mean protracted absence of the elders from their fields of labor. This does not mean the for-

saking of missionary work to go off to London or Paris, or some other point for a time of hilarity and frivolity. It is not desirable that our brethren should be rushing off to the Metropolis, taking away the elders there from their labors and occupation, and casting off the restrictions properly thrown around them where they are engaged. The notion that no missionary work can be done during the holidays we regard as without foundation or sound reason, but nevertheless, we desire that our friends shall not be debarred from rational recreation and a brief respite from their regular toils. Let the conference presidents exercise prudence and good judgment, and let the elders conform to the regulations established on these matters, as given in the instructions of the First Presidency and frequently repeated in the MILLENNIAL STAR.

C. W. P.

Valuable Information.—The discourse by Elder Andrew Jenson, commenced in this issue of the STAR, will be continued and the elders and others will find in it valuable information concerning the coming forth of the Book of Mormon, and particularly the course pursued by the Three Witnesses and the Eight Witnesses, after their testimonies were given to the world as published in the preface to that wonderful work.

"MORMONISM" A PRACTICAL RELIGION.

IN my observations of modern Christendom, its workings, ideals, teachings and accomplishments, I have been impressed that true religion, as instituted by Christ, is very much misunderstood. It has simmered down to simply a supposition relating to the next life. It does not enter into the warp and woof of this existence, circumscribing all the actions of mankind, filling the heart and brightening the countenance with joy and happiness as we journey on. To me a religion that does not furnish the balm of life, and bring joy to the soul on earth, cannot be trusted for such accomplishments in the world to come. I admit that the doctrines of Christ are in opposition to the world and bring reproach and calumny upon those who adhere to them, but the assurance, peace and satisfaction which they bring to the heart of the believer counteract all that, and more. The angelic chorus that announced the birth of Jesus sang "Peace on earth, good will to man." In order to bring about this happy state, some things, great things, must be done in this life, which has been given to us to prepare us for the life that is to come.

In heaven, we understand, love and unity abound. The Savior taught His disciples to pray for His will to be done on earth as it is done in heaven, which certainly means that love and unity should prevail here among the children of men. This thought implies a necessary solution of the perplexing problems that bring strife and confusion. How happy the Latter-day Saints should be

in knowing that the gospel revealed in these last days through the Prophet Joseph Smith not only comports in doctrines, organization, gifts and blessings with the gospel of Jesus Christ, as taught by Him in the meridian of time, but also meets the social issue and solves it for all who live up to its teachings.

First, the doctrine of pre-existence and the fatherhood of God give an understanding of the true relationship between man and man, making known that we are brothers in all the word implies, creating a feeling of kinship which incites interest and concern for each others' welfare, just as two brothers under the same parental roof are interested in each other. Let this truth be rightly understood and the seed of love for fellow-man is planted, and through careful and prayerful cultivation it will grow and its influence will be felt for great good.

Selfishness lies at the very root of the present social inequality. It is not to be overcome by some radical outburst against existent evils. The dreadful disease must be rooted out of the heart before the desired end can be attained. It has grown in the heart of man through the course of many years, and will require proper teaching, backed by the power of religious convictions, to counteract it.

The law of tithing as taught to ancient Israel, sanctioned and commended by Christ, and revealed to the Prophet Joseph Smith, is one of the remedies which the Lord has for this disease—selfishness. Tithing is a just law applying to both rich and poor, each voluntarily imparting for the benefit of the needy. Where little is given little is required. The widow's mite fulfils the requirement of the Lord equally with the pounds of the rich man. Both learn alike the lesson of self-denial for the benefit of others. The law of tithing is a lesser law, given to prepare the saints for the law of consecration, which will bring about a condition that must prevail when the Savior reappears, for He has said, unless "ye are one ye are not mine." Tithing was given as a schoolmaster to tutor the saints up to the law which will establish equality.

The Latter-day Saints are pressing forward to the condition when there will be no rich and no poor among them. Our religion is practical, embracing all the laws necessary for peace on earth, and teaching us to consider this life as much an integral part of the Lord's kingdom as the life hereafter. Man is here that he might have joy, and all that contributes to real happiness in this life or the next is part of the gospel. The happiest moments that come to man are those spent in working righteousness. While the kingdoms of the world are groaning under the weight of the perplexing questions of the day, that threaten their very foundations, let the saints labor with all their might to bring about that glorious reign of righteousness and peace foretold by the prophets and poets, when the knowledge of God shall fill the earth and when every man shall recognize in his neighbor a brother and a friend.—JULIUS A. ROCKWOOD.

"THE UTAH INDEPENDENT."

THE *Deseret Evening News* of the 20th ult. announces editorially the birth of a new weekly paper—*The Utah Independent*—in Salt Lake City. The editor and publisher of this new publication, which is successor to *Truth*, is Mr. Fred V. S. Peet, who has resided for quite a number of years in Utah, and is thoroughly familiar with the State and its people. Mr. Peet is a Wesleyan Methodist. He is a fearless champion of the right, and has on numerous occasions defended the Latter-day Saints when they were attacked and misrepresented by their enemies. It was this same gentleman who circulated pamphlets throughout the United States offering a thousand dollars to any person who would prove that a plural marriage had been celebrated with the sanction of the Church since the appearance of President Woodruff's manifesto. The challenge was not accepted. An editorial in the initial number of *The Utah Independent* sets forth the platform and policy of the paper thus:

"This paper will tell the truth and will speak it out. It will not mince matters. It will have no friends to shield and even no enemies to attack except as men make themselves such by their hostility towards fact. The situation as the editor sees it, and not as viewed by party, sect, clique, or society, this paper will honestly endeavor to portray. On all subjects of public moment the opinions of the paper will be freely given, and this freedom will apply to controverted, political, ethical, and religious questions, as well as to the general truths upon which there is, in theory as least, substantial agreement among thinking men. And whenever the opinions of this paper are thus given on any subject an equal space will be accorded to any person who desires to add to, comment on, or present an opposite opinion with his reasons therefor. Thus will the paper be truly independent without being spiritless. Independence does not mean apathy or neutrality. We shall advocate the truth wherever we find it, whether in the creeds, the platforms, or the acts of churches, of parties, of unions, or of men, and shall refuse to 'belong' to any party or organization whatsoever further than it 'belongs' to the right, the good, the true, in human conduct."

The MILLENNIAL STAR joins with the *Deseret News* in the hope that the *Independent* will be able to carry out the promises here given, and that success may crown the new publication.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London, on Sunday last, the 6th inst., when three converts were baptized into the Church by Elder Aldert B. Needham.

Releases and Departures.—Elder Neils C. Christensen, having been honorably released from missionary work in Scandinavia, sailed for home on Friday last, per s.s. *Celtic*. Elder Kenneth R. Woolley, honorably released from missionary service in Great Britian, sailed for Zion on the 5th inst., per s.s. *Lusitania*.

Organization of Preston Relief Society.—On November 1st last a Relief Society was organized at Preston with the following officers: President, Mrs. Theresa Woods; first counselor, Alice Crook; second counselor, Fannie Rogerson; secretary, Mary E. Corless; treasurer, Elizabeth Bleasdale. They were set apart by Elders Edmond Morris and George H. Lambert.

Arrivals.—The following missionaries for the European mission arrived per s.s. *Dominion*, December 8th, 1908: Frederick C. Sanford, Lester J. Robbins, George G. Campbell, Albert A. Capson, Fritz Boede, Carlton Jones, Daniel H. Cannon, Salt Lake City; John C. Cannell, Leonard S. Miles, Smithfield; James B. George, Cowley, Wyoming; Christopher Boynton, Kaysville; Nephi J. Brown, North Ogden; Launcelot R. Hamilton, Murray; Elijah Gilbert, Fairview, Idaho; Kelsey W. Bird, Carl Christensen, Salina; Silas Hinckley, Rexburg, Idaho; George M. Bybee, Jr., Tropic; David M. Powelson, Cyrus W. Card, Jr., Raymond, Canada; William L. Parry, Lake Shore; Elisha Peck, Jr., Lehi; Charles Z. Romeril, Stirling, Canada; David L. Pugh, Kanab; Thomas F. Greenwood, Union; Thomas E. King, Coyote; Lars C. Larsen, Austin Houtz, Mapleton; William D. Norman, Provo; Lars Fredrickson, Weston, Idaho; Oscar D. Jensen, Preston, Idaho; James C. Johnson, James C. Sorensen, Logan; Louis M. Brienholt, Redmond; Levi Severson, Idaho Falls, Idaho; Holyer Nielson; Cleveland; Gustaf E. Oscarson, Pleasant Grove; George F. Erickson, Grantsville; Martin S. Christiansen, Pleasant Grove; William F. Driver, Clarence E. Wright, Luke M. Wright, Aart John Neuteboom, Ogden; Melvin Nebeker, Willard; Thomas E. Caffall, Owen W. Clark, Cannonville; Anton Keller, College; John A. Booth, Jr., Nephi; Eugene Bracken, Vernal; Charles E. Steed, Clearfield.

Appointments.—The missionaries who arrived December 8th, 1908, have been appointed to labor in the following conferences: Elisha Peck, Jr., William L. Parry, Thomas F. Greenwood, Birmingham; Launcelot R. Hamilton, Kelsey W. Bird, Bristol; Thomas E. King, Grimsby; Leonard S. Miles, George M. Bybee, Jr., David M. Powelson, Irish; Silas Hinckley, Leeds; John C. Cannell, Christopher Boynton, Charles Z. Romeril, Liverpool; Lester J. Robbins, Nephi J. Brown, Elijah Gilbert, London; David L. Pugh, Manchester; James B. George, Newcastle; George G. Campbell, Scottish; Frederick C. Sandford, Cyrus W. Card, Jr., Sheffield.

District Meetings.—On Sunday afternoon and evening, December 6th, two very successful district meetings were held in the Odd Fellows' Hall, Stockton-on-Trees (Newcastle conference), President Walter H. Caldwell and seven of the traveling elders of the conference were present. The spirit of the Lord was enjoyed to a remarkable degree at both meetings. There were a large number of strangers present and all listened attentively to the inspiring gospel discourses. A very commendable part of the service were two solos sweetly rendered by Sisters Amy Wright and Flora Ridge.

Elder Edward Lublin writes: "A very successful meeting was held under the direction of the Mutual Improvement Association of the Nottingham branch, on Sunday, December 6th, 1908, at which fully one hundred saints and investigators were present. The main feature of the meeting was an able address by Mr. H. E. Bertrand, a local Wesleyan Methodist preacher, who has made an investigation of the gospel taught by the Latter-day Saints. He bore his testimony that 'Mormonism' is all it claims to be, not a new religion, but the old religion as taught by Jesus Christ and His apostles, restored to earth. The gentleman also stated that, from all the evidence obtainable, he is convinced that the Book of Mormon is as much the word of God, as is the Bible. He also advised all who were searching for truth to investigate with an unprejudiced spirit the teachings of the Latter-day Saints. A very creditable vocal solo, 'O Divine Redeemer,' was rendered by Miss Grace Watcham, with musical accompaniment by Professor H. Harris. These people are friends of the saints. Elder Lafayette Orme then delivered an able discourse upon the first principles of the gospel. A quartette, by members of the Mutual Improvement Association, rendered a choice selection. Among the investigators present were preachers of other denominations, and all seemed pleased with the service. Other very successful meetings have been held in this part of the Lord's vineyard, and prospects are bright for the advancement of the work. Elder James E. Works, who has undergone an operation for appendicitis, and has been confined in the hospital for several weeks, is now rapidly improving, and is expected to be able to resume his labors shortly."

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